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1924

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (EPH. 6: 8).

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THE PERSONALITY OF GOD.

ELDER JOHN A. WIDTSOE.

(Concluded from page 36).

It is a very common thing, in our day, for those who oppose "Mormonism" or who oppose such a doctrine, to say that of course Joseph Smith did not tell the truth, because God does not show Himself to men any more; the book of revelation is no longer open, and God is not showing Himself any more to men. As a result of that view, there has grown up little by little another doctrine—a dangerous and an evil doctrine—that God is of such nature that He cannot show Himself to man; that there is something about Him that makes it impossible for Him to show Himself to the children of men. That view prevails in many places upon the earth to-day—that God can not show Himself to His children.

Much of the spiritual disorder of the world is due to this doctrine, which in fact, says, that we, men and women, can take the Almighty Maker of the heavens and the earth, the Being, Whom we say is infinite, and limit Him—literally put Him in jail and say to Him, "Now, O Lord, stay there until it is our pleasure to open the door and let You out." Joseph Smith always saw things clearly and without mistakes. He gave us, in this and other revelations, a final answer to that evil doctrine, for he declared that in very deed, God has shown Himself to men of this generation.

Others declare that even if God has the power to show Himself to His children, human beings can not endure the presence of God, and, therefore, can not see Him. "Why," they say, "the nonsense of the thing! A boy made of flesh and blood, bending in the grove claimed that he saw God. Why, his flesh and blood would be consumed by the fire of the glory of God; he could not endure the presence of divinity."

I saw something when I was a school boy that all of you high school people here have seen. I saw my teacher take a thick iron nail and wrap around it a few lengths of wire carrying an electric current. All of a sudden, because of the presence of that wire, that nail became a magnet, and attracted tacks and iron filings that lay near by. When the charged wire was removed, the nail lost its power. If man can effect such changes in material things, does it really seem reasonable that God does not possess the power to envelop our bodies, and by His power and greater knowledge make us strong to resist even a part of His glory, so that He may come to us and speak to us? The feeble gains of man are too often taken too seriously. The creature looks often with disdain upon the Creator.

This God Whom Joseph Smith saw is not a diffused substance, as I was taught in my early boyhood, in another church; the Prophet Joseph Smith saw a person, a personal God. "Mormonism" offers to the world through the testimony of the Prophet Joseph Smith and by reason and logic, a knowledge of a personal God.

I stood not long ago in the presence of a man who said, "Well, we must have a God, but who knows what kind of God He is? In all probability He is a great force, perhaps the force of forces, intangible, everywhere present, in every tree and plant, in every animal, in every man, but nowhere collected into personal form; just a great universal intelligence or power or force which we recognize always. That is God."

As I read history, I observe that various nations at various times have adopted other Gods. Men have set up Liberty, Science, Invention, Militarism, Socialism as an efficient guiding power and have said, "We have no need of a personal God—the God of Abraham, of Isaac and of Jacob—we have now this or that great principle. We will worship that, and follow that, and that will lead us into that promised land which every man and woman desires." So, from generation to generation, men have set up principles to worship as Gods, but out of none of these attempts have true happiness and satisfaction come. Only when men have set up a personal God, and found the God of Abraham, the God Who has walked and talked with man, in Whose image we are made, have they found that satisfaction in life which makes the things of life durable and possible of endurance. Joseph Smith offered his testimony in this and other revelations that God is a personal being, not an impersonal diffused substance. We Latter-day Saints stand upon the doctrine that we are dealing with a personal God.

More than that, Joseph Smith gave us or restored a conception of a God Who is not merely personal, but Who has human kinship. The great Prophet of latter days said as another offering to all the world and to all time, that we, the children of

men, were in the beginning with God, and there begotten of God. This earthly life is not the beginning; but, far back, in primeval ages before the earth was, we were in the beginning with God, begotten of God. If that is true, then this God, Whom we, of this Church, are teaching to the world, is a God with a human kinship, and we are men and women of divine kinship. We are of God, as God is, measurable, of us.

That is quite another God than the one I was taught in the early day of my life—a God Who is something so remote and different that I felt far from Him. Did I pray to Him? Yes, but He was a foreign, great, powerful Being Who in a sort of mercy would remember this poor worm upon the earth. I have been taught in this Church, to look to God as to a Father and to plead with Him and to serve Him and to remember Him as my Father. I am His son, a member of a great family, at the head of which stands this divine Father. That doctrine is also included in part, in the great vision which was given to the Prophet and Oliver Cowdery in the Kirtland temple.

If all this is true; if the God Who stands at the head of our work is a God Who is able to show Himself, Who, when He is willing, may be endured by human beings, Who is a personal God, Who is the literal spiritual Father of men and women—if that is the God we worship, then, the meaning of life becomes clear; we understand what it is all about; we can then understand the meaning of the great plan which was taught to the Prophet Joseph Smith, according to which human beings are here on this earth to work out a definite program of experience, that they may be continued upward and onward forever, according to the will and the law of God. This life of ours on earth becomes a thing not to be feared, not to be set aside or be made over artificially, but becomes a great human-divine enterprise, the greatest enterprise of which man has ever conceived. We are engaged in just such an enterprise. God and His children on earth, jointly, and unseparated, are working out this experiment, this great enterprise, this great purpose of placing eternal souls on this earth in forgetfulness, under earth conditions that must prevail, that their free agencies may be tried, that the steel and strength of them may be brought out, that their experiences may have value and weight in the scales of eternal justice.

It has been said that "Mormon" theology is merely a bundle of unrelated doctrines, most of them material and unworthy. As a matter of fact, this great system of theology is a great system of philosophy that may be used in every life under every circumstance, to make every life happy and contented and onward moving. I am proud to be a member of a body such as I have met with yesterday and to-day, to belong to a group of people who can express such thoughts as have been spoken here yesterday and to-day. I am grateful beyond the power of my

expression for the gift of the Gospel of Jesus Christ, that I have been touched with the truth, and that through the grace of God, and I hope partly through my own willingness to accept the truth, I have been able to understand the great plan and purpose and order and organization of the universe, which enables me, a common man with you, to interpret all the affairs of my life and to know what I should do and what I should not do, day by day, in terms of eternal realities that lie at the foundation of the Gospel.

We should be a grateful people. We do have a message to give to the world. We have no higher desire, we who are Latter-day Saints, than to give these truths and many others that have been discussed here at this conference, to all those who have not received them, that the joy that we know may be their joy also.

God be with us and bless us. May He open our eyes day by day to the greater meaning of this marvelous work, which we know as the Gospel of Jesus Christ, I ask in the name of the Lord Jesus Christ. Amen.

A DEFENCE OF THE BOOK OF MORMON.

T. W. BROOKBANK.

(Continued from page 39).

5. THE Book of Mormon makes no use of modern names for cloths, such as, "calico," "muslin," "delaine," "linsey," "broad-cloth" and scores of others.

6. No modern names for many articles of wearing apparel occur in that book, as for examples, "skirts," "pantaloons," "waist-coats," "collars," "cuffs," "gloves," "boots," "shirts," and others.

7. No names for intoxicants familiar to modern times and people are used in it. It makes no mention of whiskey, gin, ale, brandy, punch, porter, beer and so on. The ancient word "wine" does occur.

8. The book does not speak of colleges or universities, nor does it refer indirectly to any such schools of learning.

9. Libraries, art collections, museums and like institutions are not mentioned, nor is their existence in any way implied.

10. Several single words and phrase terms which are in common use among modern English authors are wholly wanting in the pages of that work. To instance some of them, we have, "namely," "as follows," "the following," "to wit," "the foregoing," "the above," "to sum up," "for instance," "for example," "to recapitulate," and so on. Even the rare use of such words was foreign to the ancient Hebrew speech. "*Namely*" is one that does not occur at all in the Biblical scriptures save as a

supplied word, and others of the list are wholly wanting also. "To wit" (to know) does occur in the King James' version in Gen. 24:21 and in 2. Cor. 8:1. "To wit" is found in Gen. 21:26, but in none of these examples does the phrase have the meaning of namely.

The fact that the terms listed above, and some others of a like nature are excluded from the Book of Mormon is sufficient to distinguish that work as one manifesting a remarkable peculiarity among modern English compositions. Where is there another book of its size, either religious or historical, or both combined in one, unless it be the Old Testament, from which the terms in hand and others employed for similar service, are so rigidly debarred? We thus find that the literary style in the Book of Mormon conforms strictly in its observances of this remarkable specialty, which is distinctly Hebraic, with the practice of ancient Hebrew scribes. Perhaps it is more strictly the whole truth to say that the Book of Mormon goes beyond all known Hebraic writings in discarding the use of the terms listed above.

We are now tempted to ask, if it is by studying the description of some ruins down in Central America that Joseph Smith was aroused to the absolute necessity of debarring the said terms from an alleged Jewish fiction, which it was once strenuously claimed he had hashed up out of the Spaulding romance?

11. Christian denominational names in use a century ago throughout the world, are not to be found in the translated Nephite records; nor is Mohammedism spoken of; and the same may be said of the many "isms" of one character or another, which have sprung up among men during the last several centuries. All names also of Christian religious orders such as Jesuits, Franciscans and various others are excluded from that book.

12. No principle of science is mentioned under a modern name; no principle is referred to in any way which the very latest developments do not sustain as sound, scientific teachings.

13. No tariff or free trade questions are noticed.

14. Newspapers and magazines are not spoken of, nor is their existence implied.

15. When giving relative values which obtained in the Nephite monetary system (see Alma chapter 11), any statement concerning or involving a *decimal* principle, would have been well-nigh fatal to the claim that the Book of Mormon records are a translation from ancient historical writings. Decimals, as we understand and use them, were not invented until after the beginning of the Christian era.

16. It would have been a paralyzing blunder, in case the Nephites were a fictitious people, had Joseph Smith represented them as making use of *coined* moneys; it would have been equally disastrous had Joseph Smith have given an alleged description

of the stamp on the face of the coins. The coinage of money was not known to the Jews until after B. C. 600. This year marks the date when the Nephite colony set out from Jerusalem for America, known to the emigrants as "the land of promise." The *Jewish Encyclopedia*, says "up to the time of the exile and even later the metals were not coined, but were weighed." (See Exod. 22: 17; 2 Sam. 18: 12; and 1 Kings 20: 39). The Nephite system of monetary values is spoken of as represented by different "*pieces*," not by "*coins*," Alma 11: 4. There is here manifest a most gratifying consistency of the Nephite with the Jewish plan for establishing money values.

17. The Book of Mormon does not give even an intimation of the relative value of any piece of the Nephite money when compared with some specified coin of America or of England. The related value of some of the different pieces of Nephite money is given, when their value is considered in relation to commodities. Thus, we find that a sennun of silver or a senine of gold was equal in value to a measure of barley or of any other kind of grain, while a shiblon was the same in value as half a measure of barley. The corresponding values are not given for other Nephite money pieces; still, we may be sure that every one of them, unless very small values might be excepted, has its worth fixed by a specified measure of grain or by some other commodity.

18. No week-day names occur in the book in hand. Not one of the names of the days of the week as they are now used is traceable to an original Hebraic source. They are all flavored so much with the names of heathen gods or subjects of worship that they are a blot on Christian calendars.

19. Names of months are not given in the Nephite records. The naming of them as practiced by moderns was unknown to the ancient Israelites. The Nephites referred to the months as the first, the second, the third, and so on, from the beginning of their year. The Jews in the early days of their history did the same.

20. Special days or seasons of Christian church observance are all passed in silence. Easter, Lent, and not a few others receive no mention.

21. Watches and clocks are not referred to; neither are the hours of the day as measured by such instruments. The use of the term "o'clock" in a single instance would have nullified Joseph Smith's claims.

22. No mention is made of cannons, rifles, muskets, shot, shell, ammunition, etc.

23. No reference is made to modern medical practices. Diseases under modern names are not spoken of; neither are modern drugs mentioned.

24. Names of modern beverages do not occur as, tea, coffee, chocolate, etc.

25. No modern geographical names are used. At this point the danger of making some deadly blunder was imminent and constant, in case Joseph Smith had been an impostor. That record contains no names for mountains, none for rivers, none for the inland seas or lakes of Asia which the Babylonian colony under Jared may have crossed in their migration through that country. Why did not Joseph Smith, if an impostor, refer to the "narrow neck of land" as Panama?

26. No place is located by means of latitude and longitude. This convenient and accurate system first came into use about A. D. 382.

27. When writing largely as he did of the Lamanites, who for centuries have been known to English-speaking peoples as Indians, and whom he in his younger days knew by no other appellation, how does it transpire if the Book of Mormon be fictitious, that Joseph Smith never once substitutes the name "Indians" for "Lamanites"?

28. The time of the day when Christ was crucified is correctly given in the Book of Mormon. Making proper allowance for the difference in time between Palestine and the Nephite lands, the Savior was slain in the morning. And so is the fact recorded by Nephi.

29. No reference is made to trial by jury.

30. There is a different point of view from which this matter of what had been left *out* of the Book of Mormon is to be considered. Reference is made to things and matters which with perfect consistency might be spoken of in one part of the book while the mention of them even indirectly in another part would have been a disastrous error.

We find that the book of Ether, which is a sub-division of the Book of Mormon, does not purport to give an outline of the history of an Israelitish people, but of a Babylonian colony. This colony emigrated to the western continent from the vicinity of the Tower of Babel, at the time the Lord confounded man's speech there. They occupied large portions of the Americas until about B. C. 600. It is apparent therefore that nothing pertaining to the Jews, or Israelites can be mentioned. Not only, then, are the things already passed upon in the foregoing remarks to be left out of the book of Ether, but the same is true, also, of scores of other things which pertain to *Israelitish* people. It must be remembered, however, that Moroni, who abridged the Jaredite history about 400 A. D., was himself an Israelite, and that in his abridgment he sometimes digresses to make remarks on his own account, or to give the substance of various communications from the Lord. It is evident that all such non-Etheric portions can not rightly be subjected to the same line of critical study that other portions of it are. Some of the omissions which had to be observed in the abridgment of the Etheric narrative are:

(Continued on page 59).

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JANUARY 24, 1924.

EDITORIAL:

SERVICE TO MANKIND.

THERE are very few activities quite as productive of genuine pleasure as the one of service to one's fellow-men. A true happiness arises out of the performance of little acts of kindness where the element of personal reward or glory is entirely absent. The delectable feeling produced by self-sacrificing service is beyond the power of ordinary language to describe. The being of the man who practices it is filled with a heavenly joy that bespeaks of the Infinite. Unlike any other pleasure is the one born of the practice of the Christ attribute—devotion to mankind.

Though the rewards received from practicing Service may not be of a strictly material nature, yet they are, nevertheless, as concrete and as tangible. Little acts of kindness react on the soul of the doer and bring back a joy unobtainable through any other means. Wealth can not purchase kindness's reward; money rarely can buy true happiness. Service, like the mercy described by the immortal bard of Avon, "is twice blessed; it blesseth him that gives and him that takes."

Truly, "he profits most who serves best" expresses the rewards arising out of Service. And yet, the one who is imbued with the true concept of Service, rarely thinks of "profiting most." Self is utterly lost in a desire to comfort others. Therein lies the secret of the joy attendant upon true Service. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's the same shall save it." Service calls for a complete disregard of Self; a selfish heart would stifle the very spirit Service would enkindle. Never should the thought of personal profit motivate the one who would truly serve. The Christ spirit of Service does not expect compensation.

Perhaps the spirit of true Service is nowhere better exemplified than by the Elder of the Church of Christ. Actuated solely by a desire to help his fellow-beings, he devotes his time and his energies to the spreading of the Gospel—the plan whereby all men may enter into the joy of Service. The Elder who has the true spirit of his calling does not allow thoughts of reward or glory for himself to enter his mind. His mission is not to secure personal honors, but rather to save the souls of men. In a revelation to

Joseph Smith, the Lord points out the dangers lurking to ensnare the one who works for Self. Those who "are set so much upon the things of this world, and who aspire to the honors of men," have not learned this one lesson—"that the rights of the Priesthood are inseparably connected with the powers of heaven and that the powers of heaven can not be controlled nor handled only upon the principles of righteousness." The man who attempts to exercise unrighteous dominion grieves the Spirit of the Lord. "Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God." But to the man who serves "by gentleness and meekness and by love unfeigned," the Lord promises that "then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. Thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

The true missionary of the Church of Christ is ever ready and willing to lend a helping hand or to drop a kindly word to the weary persons he meets. His joy is limited only by the too few number of hours there are in each day. No greater pleasure can come to him than the one he receives when conveying his message of peace and goodwill to mankind. He breathes a spirit of Service; it radiates from his whole being.

What is true of the Elder is also true of the member of the Church of Christ. One of the remarkable features of the organization of so-called "Mormonism" is the opportunity that is accorded each member to serve and to officiate in the government of the Church. No one is denied the right to enter into the joy of Service. If a man live righteously, there is no power existing that can keep him from receiving office and responsibility in the Church. Each member, if he will, can become an official of the Church. But, to be an officer implies that he will be the servant of all. He assumes office, not that he may be honored, but merely because it affords a greater opportunity to serve. Such is the meaning of Priesthood; it is synonymous with Service. A man is qualified to advance in Priesthood in the proportion he develops his capacity to serve. And the greater a man's Service, the greater is his joy—the blessings of heaven are his.

Benjamin, the Nephite king, saw the meaning of Service when he said, "when ye are in the service of your fellow-beings, ye are only in the service of your God."

Little acts of kindness
In this dark world of sin,
Open heaven's portals—
God's glory shines within.

G. MARTIN HOPFENBECK.

INDIFFERENCE.

ELDER GEORGE S. TAYLOR, JR.

A GREAT wave of indifference is sweeping the world to-day. Man is indifferent towards the sufferings of his fellow-man; nations are indifferent to the obligations owed to each other; parents seem to be indifferent to the moral character of their children. But a much greater apathy is being manifested than any of these; a greater principle is being disregarded—a principle, the observance of which would automatically remove such indifferences as just noted. Men, women and children are showing almost complete indifference to the counsel of God.

The greatest weapon which Satan possesses is the tool of indifference. After his efforts to entice men to persecute the truth have failed, Lucifer plants in their hearts the feeling of indifference—a weapon which is much harder to combat and overcome than bitter hatred. A person afflicted with indifference is unconcerned about the happenings going on about him; he is unperturbed by the warnings which God sounds from time to time. Indifference to the preachings of Noah resulted in many persons' losing their lives in the Flood; indifference to the point of rebellion against God caused the scattering of the children of Israel; this same attitude of indifference towards the teachings of the Master caused the primitive church to dwindle into apostasy; indifference to the essential ordinances of the Gospel, to the simpleness of worship, to the divine plan of church government, covered the earth with thick darkness after the death of the Apostles.

Well did the sage say, an idle man is like a house without walls. An idle man is an indifferent man. This applies to communities and nations as well as to individuals. An idle or an indifferent people is subject to the onslaughts of the Adversary, and like the wall-less house, offers no resistance to the cruel winds of sin.

Are we as Latter-day Saints indifferent towards our position in the world? Are we indifferent to the commandments of God? Do we observe the Word of Wisdom, the law of Tithing, Fast Day and numerous other principles? Do we show interest or indifference to the keeping of the Sabbath day, to attendance at meetings, and to the doing of the will of the Lord?

If we truly love Christ, we can not be indifferent. Our love is shown by our obedience. The Lord said, "If ye love me, keep my commandments." He that is indifferent is void of all love, because he is not concerned about the Lord's commandments.

It is our duty as Latter-day Saints to remove all indifference on our part. When filled with the spirit of obedience ourselves, we can appeal to the world, and draw the attention of the peoples of the earth to the truths we have.

We must also remove the spirit of indifference shown towards us. This cannot be done by special revival meetings. Truth is not found in auctions, nor strength in strong drink. Indifference can not be overcome by revival meetings any more than weaknesses of the body can be overcome by drugs. Drugs only leave the body weak and staggering—indifferent to the laws of nature; revivals may have the same effect. They may only leave the spirit weak and broken—indifferent to the laws of God.

To overcome indifference and to arouse interest about the Gospel, we must, by our good works, show mankind that so-called "Mormonism" is something which merits consideration. A well-advertised product is seldom received with indifference.

Let us advertise the Gospel by our good works.

A DEFENCE OF THE BOOK OF MORMON.

(Concluded from page 55).

(a) References to the law of Moses; to the writing of the ten commandments by the finger of the Lord; to His descent on Mount Sinai; to a single one of His many marvelous works in behalf of the Israelites.

(b) Abraham, and his calling to be the father of the faithful could not be mentioned; nor could stories relating to Isaac, Jacob, Joseph, Moses, Joshua, David, Solomon, and a host of other famous servants of God.

(c) Nothing could be said respecting the Aaronic nor the Melchizedek Priesthoods; nor the Levites; nor the tabernacle nor its location.

(d) Jerusalem, Canaan, Palestine, Egypt, the Dead Sea, the Red Sea, the Jordan, Nazareth, etc., with their sacred and blessed memories could not safely be spoken of unless a knowledge of them is accounted for as coming from the hand of the Lord.

There is a consistency which must commend itself to the serious consideration of every friend or foe of the Book of Mormon. In the foregoing remarks attention has been called to some of the things which had to be left *out* of the Book of Mormon if that work is to commend itself as an authentic record. Much, even pertaining to many of the matters spoken of, has been left for the reader to supply. What has been said is to be understood as being not greatly more than suggestive of what might be said in this same line of investigation.

It will doubtless appear to some of our critics that it would not be difficult for a modern author to avoid making the blunders which have been pointed out in these pages. While the making of mistakes in connection with *some* of the specifications considered doubtless would not be difficult for a writer of this

twentieth century, still not to get mixed up in any of them is a far different matter. Moreover, we are not to view this matter from the standpoint of what a learned modern author might do—from the standpoint of what a trained scholar who has a profound knowledge of ancient lore and history might accomplish, but from the standpoint of what an unschooled youth of almost a century ago did effect. It has never been claimed by the enemies or the friends of Joseph Smith that he was at all familiar with ancient history. He knew but little at most of what the human race has accomplished in science, art, invention, etc. Yet, it is this country youth, who, in a first attempt at producing a book and without an opportunity to revise it, in the face of a multitude of hostile critics, brought the Book of Mormon forth to the world.

Joseph Smith's work has thus far triumphed gloriously over every effort of its enemies to break down its authenticity. It still stands as an unimpeachable record and as a source of truth among the humble followers of the Lord Jesus Christ. The Book of Mormon is the work of God, and it has come to stay.

BRIEF MENTION.

THE Polish Government has recognized the Union of Soviet Republics.

ERNEST CHAUARD of Lausanne was elected President of the Swiss Confederation for 1924. The new Vice-President is Federal Councilor Jean Musy of Fribourg.

GUSTAVE EIFFEL, the engineer who built the famous Eiffel Tower in Paris, and who is remembered for other great engineering feats, died at his home in Paris, in his ninety-second year.

THE estimated value of the gold in the world is placed in round numbers at £1,800,000,000. Of this it is figured the United States has nearly one-half. In the first ten months of 1923, the importation of gold into that country increased by £47,000,000.

THE two hundred sixty-one cities of the United States having a population of 30,000 or more, are living beyond their means, according to statistics given out by the United States Census Bureau. The statistics show that the cost of government per capita in these cities amounts to \$57.38 for the year, against revenues of \$51.81.

UNITED STATES SECRETARY OF LABOR DAVIS sent the Senate and the House Immigration committees a draft of a new immigration bill providing for selection of immigrants abroad, for extension of the quota restriction to all countries in the Western Hemisphere, and for various modifications of the present entry requirements.

THE total area of the Japanese archipelago is 148,756 square miles and the total area of the empire, with Korea and all other possessions, is 230,738 square miles. The population of Japan proper is 56,745,000; the population of the possessions is more than 77,000,000. A considerable

portion of Japan is uninhabitable, which accounts for some of the congestion in certain parts.

THE reception of the London Broadcasting Station program in various parts of South Africa is becoming almost commonplace. Colonel Cecil l'Estrange Malone, chairman of the Radio Association, when interviewed concerning the recent transmissions, said the ground has been prepared for yet further advances; 1924 will probably make television—seeing by wireless—a practical possibility.

IN order to gain recognition by the United States, Soviet Russia is willing, says Georg Tchitcherin, Commissary for Foreign Affairs, to observe treaty relationships, compensate Americans who have lost their property in Russia, and to desist from propaganda directed against American institutions and the American form of government. A rough total of American claims, governmental and private, against Russia is put at £60,000,000.

ALTHOUGH the Einstein theory of relativity has been more discussed since the war than in years before, it is really not a new pronouncement in physics. The same theory was first advanced by Dr. Albert Einstein in 1905, and it dealt with physics in general and light and gravitation in particular. Dr. Einstein is a German by birth, but he became a naturalized citizen of Switzerland.

THE question of the Bible in the public schools is an issue in New Zealand. Mr. L. M. Isitt has introduced in parliament a bill which embodies the convictions of the church upon the subject. Representatives of all the churches in the dominion have met and endorsed the bill as formulated. They have gone home again to bring pressure to bear upon their representatives to vote for the bill. In many local communities the churches are holding a united demonstration meeting in which Anglicans and free church people join.

FROM THE MISSION FIELD.

Release and Departure.—The following missionary, honorably released from his labors in the British mission, sailed for his home Saturday, the 19th inst., per s.s. *Metagama*:

Jesse R. Petersen, Norwich conference and London conference.

Branch Reorganizations.—Sunday, the 23rd ult., the Halifax branch (Leeds conference) was reorganized. Elder Rudger C. Atkin was sustained as president with Brothers Percy Palfreyman and Frank Holroyd as counselors.

The Batley branch (Leeds conference) was reorganized Sunday, the 30th ult. Elder Robert G. Gibbons was chosen as president, with Elder Frederick G. Stoddard and Brother John H. Moore as counselors.

Farewell Social.—A farewell social was held in the Handsworth chapel, Birmingham, Saturday, the 29th ult., in honor of President

Francis R. Kirkham, who has been honorably released, and Elder Marcellus R. Clark, who has been transferred to the Ulster conference. Saints and friends from various parts of the conference were in attendance and took part on the program. The departing Elders were presented with tokens of appreciation from the traveling Elders and the Saints of the conference. All present had an enjoyable time.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Saturday, the 19th inst., per s.s. *Montcalm*: For the British mission—Merlin S. Ellis, Bonntiful, Utah, assigned to the Welsh conference; and Sidney Nebeker, Lake Town, Utah, assigned to the Nottingham conference. For the Swiss and German mission—Milton Z. Leishman, Baker, Oregon; and Albert Feinauer, Montpelier, Idaho. For the Netherlands mission—John J. Draayer, Hooper, Utah; and James G. Pinney, Salt Lake City, Utah.

Meetings of Traveling Elders.—The traveling Elders of the Ulster conference together with the officers and teachers of the auxiliary organizations met in Priesthood meeting the 6th inst. President John C. Bell presided. It was decided to organize the block-teachers throughout the conference. The visiting is to be done by the members of the local Priesthood, the traveling Elders and the sisters of the Relief Society. President Bell gave some valuable instructions. He reminded those present of the aim of the mission for the year 1924.

The monthly Priesthood meeting of the traveling Elders of the Manchester conference convened Saturday, the 5th inst. President William Blackburn presided. The Elders gave encouraging reports and expressed a willingness to help make the conference grow. After the Elders' meeting, a general Priesthood meeting of the conference was held.

The traveling Elders of the Leeds conference met in Priesthood meeting Wednesday, the 2nd inst., at Halifax. Favorable reports were submitted by the Elders. Plans for the future were discussed. Elder Rudger C. Atkin lectured on "How we as Elders can most efficiently serve the Lord." President David D. Lauph gave instructions for the month of January.

Enjoyable Christmas Socials Held.—A memorable celebration was held in Sunderland (Newcastle conference), Boxing Day. The afternoon was devoted especially to the enjoyment of the children. At 5 p.m., a splendid tea was served. A pleasing program, together with numerous games, made the evening enjoyable to the many Saints and friends who were present. Elders Don Clyde and Jimmie Romney were in attendance.

The Middlesbrough branch (Newcastle conference) held its Christmas social the 27th ult. Elders Vernon G. Robinson, James L. Wheat and Claude D. Wheeler and many Saints and friends were in attendance. All had an enjoyable time.

Under the auspices of the Sunday-school, a Christmas social was held in Grimsby (Hull conference), Friday, the 28th ult. Refreshments were served by the Relief Society. Appropriate gifts were presented to all members of the Sunday-school. There were one hundred seventy in attendance, one hundred of whom are friends. President Alpheus Harvey, President K. Marsel Widtsoe and all the traveling Elders of the Hull conference were present.

The Carlisle branch (Newcastle conference) held a Christmas social the 5th inst. An enjoyable evening was spent by the Saints and friends of the branch. Elder James L. Wheat was in attendance.

Socials.—On the 29th ult., a successful social was held at Plymouth (Bristol conference). President John E. Wahlquist, Elders Thomas O. Smith and Ben E. Summers and forty investigators were in attendance. An enjoyable tea was served by the ladies. Games, stories and songs were enjoyed by everyone present. As there are no Saints in Plymouth, credit is due to the faithful and valued friends for the splendid entertainment.

Tuesday, the 1st inst., the Handsworth Relief Society (Birmingham conference) entertained at Handsworth, Birmingham, in honor of Sister Emma Vale, their former president. The officers of the Relief Society and a large number of friends enjoyed a well-planned and interesting program. Refreshments were provided for the occasion. Sister Vale was presented with a sewing set in appreciation of her fourteen years' service as president of the organization.

A successful social was held at Norwich (Norwich conference) the 2nd inst. All the Sunday-school children of the branch were the honored guests. A program rendered by the children and children's games were among the features of the social. President Peter Tolboe, in behalf of the branch, presented each child with a suitable book. Elders Arthur H. Aamodt, Floyd A. Bailey and Kenneth J. Myers were in attendance in addition to President Tolboe and a large number of Saints and friends.

On the 5th inst., the Derby branch (Nottingham conference) held a delightful tea and social. A sketch was given by the members of the branch. Also, a pleasing program, consisting of solos and short talks was rendered. All the traveling Elders of the conference, as well as many Saints and friends from the various branches and outlying districts, were present.

The 7th inst., the Saints, Elders and friends of the Nottingham branch (Nottingham conference) met at the home of Sister Harriet

Henson for a birthday surprise party in honor of her eighty-ninth birthday. Everyone present had a pleasant time. During the party Sister Henson recited the "Sermon on the Mount" and the "Lord's Prayer." Sister Henson has been a member of the Church for twenty-seven years.

FOR THOSE WHO FAIL.

"ALL honor to him who shall win the prize,"

The world has cried for a thousand years.

But to him who tries, and who fails and dies,

I give great honor and glory and tears.

Give glory and honor and pitful tears

To all who fail in their deeds sublime,

Their ghosts are many in the van of years,

They were born with time in advance of time.

Oh, great is the hero who wins a name,

But greater many and many a time,

Some pale-faced fellow who dies in shame

And lets God finish the thought sublime.

And great is the man with a sword undrawn

And good is the man who refrains from wine,

But the man who fails and yet still fights on,

Lo! he is the twin-born brother of mine.

—JOAQUIN MILLER.

DEATH.

SARTAIN.—Funeral services for Sister Amelia Ann Sartain, who died December 19th, were held at the home of the deceased's son in London, the 24th ult. Sister Sartain was born in 1851, at Portsmouth, Hampshire, and was baptized October 17th, 1920. President Joseph E. Wright presided at the services; Branch President James E. Bradley conducted. Sermons were delivered by Elders Don M. Rees and Delbert S. Robison. President Joseph E. Wright dedicated the grave.

SIMPSON.—Sister Alice Simpson, youngest daughter of the late Richard Samuel Bantock, died January 5th, 1924. Deceased was born December 9th, 1866, and was baptized in 1875. Sister Simpson has been a member of the Whitechapel branch of the London conference for many years. She is survived by her husband, five children and two grand-children.

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